

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fir'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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From the Universalist Watchman.

A SERMON,

BY J. H. BUGBEE.

TEXT.—"For, our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2d Cor. iv. 17.

Though every part of the universe exhibits unquestionable proofs of the goodness of its Author—a goodness which is present with us in all places and at all times; yet there is also evil, or what to us seems to be evil every where diffused through the system of things. Misery is as certainly present in the world as happiness. And it would be no less unwise to deny the existence of the one than of the other. For joy is not more truly present in this diurnal scene, than affliction and sorrow.

Now, since every exertion of the wisdom and power of God, must promote, either directly, the happiness of his creatures,—whence comes the evil which it is our lot to experience in our wanderings here below? Can he, demands our inquisitive impety—can he be good, under whose administration such an amount of suffering is permitted to exist? Can he be good, at whose command the storms of affliction gather and pour on us its scalding drops of grief?

Such has been the inquiries of all ages:—
"That eternal mind,
From passions, wants, and envy, for estrang'd,
Was built th' spacious universe and deck'd
Each part so richly with what'er pertains
To life, to health, to pleasure,—why had he
The viper evil, creeping in, pollution
The guilty scene, and, with insidious rage,
While the poor mortal looks around and smiles,
Dart her fell sting, with poison to his soul?"

These questions, as you plainly perceive bring into doubt the goodness of our Maker. And notwithstanding the impety which they more than indicate they are indulged even by those who claim the honour of sustaining a character, and cherishing the views and feelings, eminently religious. These inquiries, proceed on the ground, that the temporary evils or light afflictions, which we here suffer, are inconsistent with the infinite benevolence of God. It is taken for granted, that the Deity was capable of forming us differently; of arranging a system, in such a manner as to exclude suffering, and of making existence a scene of unmix'd enjoyment; and that he is not so good in the present constitution of things, as he might be; nor, as he would have been, had he repressed or prevented the existence of moral evil.

Now, this is assuming the very thing, which requires to be proved. As well, and with equal propriety, might man complain that he was not created with the attainments of an angel; an angel, that he was not made equal with God! Nay—transform man into an angel, and he would then look back through the periods of eternity, and complain that he had not been created before. And besides—it is assumed, that no good is to arise from moral suffering; and, of course, that the afflictions which it is our lot to suffer, were ordained by malevolence! The result would be, that God has willed the misery of his creatures, without willing their happiness. But, this is a sentiment which no rational being can admit.

If, indeed, no good is produced by the suffering which is every moment experienced by myriads of beings throughout the earth, it follows, that he who willed sufferings, is defective in benevolence. If, I say,—suffering must be regarded as an end, and not as the means leading to an end, then God was not good in permitting it to exist. But if to suffer be not all—if from our temporary troubles a greater good arises—good which far outweighs the evil which produced it—then is suffering far from being inconsistent with infinite benevolence. And, as that is not evil which in its fatal results is productive of good—and if all seeming evil operates to this end, it follows that there is not, cannot be, any real evil in the universe.

Now, that moral suffering is designed for the production of good, is not only agreeable with the dictates of reason and true philosophy, but is clearly and explicitly taught in the holy scriptures. This doctrine is recognized and sanctioned by the text, which declares that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—Nor is this the only passage, in which this doctrine is asserted. We are told, that, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We are told, that God chastens for our own profit, "that we might be partakers of his holiness." It is, therefore, a doctrine of divine Revelation, that in all the afflictions which God visits upon his creatures, he designs their ultimate or final good.

In the text under consideration, there is a manifest allusion to the persecutions endured by the first Christians in consequence of their faith in the gospel. This idea is suggested, and I think, fully authorized by the context. The apostle uses this strong language, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." From this language it is evident, that by the word affliction, the apostle intends the troubles and difficulties in which the Christians of that age were involved, on account of their attachment to the gospel. Affliction, signifies first, any kind of adversity, trouble, or distress. It also expresses any outward oppression, such as persecution

for religious belief. And it is employed in the scriptures to express divine chastisement or correction. The prophet Jonah says—"I cried by reason of mine affliction (punishment) unto the Lord, and he heard me." It is a word of general signification, embracing all the ills which prey upon human life.

The language of the apostle in the text is very peculiar. There can be no question that the trials and trouble, encountered by the first Christians, were great and severe. If any man ever knew what it was to suffer, they were surely the apostles. They were troubled on every side. They were persecuted from city to city; they were scourged and tortured, and put at last to death in its most appalling forms. Yet—in view of all their troubles,—distressed, persecuted, cast down—he utters no complaint. Had he thought and felt, as some do at this age, in what glowing colors would he have described his distresses! What loud complaints would he have indulged against divine providence! How bitterly would he have bewailed his miserable and almost unparalleled fate! But not so with the apostle. Hear him—"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He calls their affliction light—compares its duration to a "moment," an instant—and rejoices in the thought, that the calamities by which they were encompassed, were made subservient to the purposes of divine wisdom. In this view, the ills of life seemed only as a mere point; they were to endure only for a moment, in comparison to eternity; and would be succeeded by an eternal weight of glory! Nay—this affliction is represented as having an agency in the production of the great good which he anticipated. It is said to be active; it worketh—what? What is it, that affliction or suffering worketh? It worketh good—a far more exceeding and eternal weight of glory.

It must be perceived, that the apostle entertained different views respecting the sufferings of this mortal state, from those entertained by modern Christians. His heavy affliction was light,—the comparatively trivial trials which fall to our lot to experience, are considered by us great and almost insupportable. He regarded the seeming ills of life as blessings in disguise,—as the means in God's hand of accomplishing immeasurable good. But we, in our blindness, are prone to consider that as a real evil, which is only so in appearance,—to look at suffering as suffering only, and not as the instrument of producing good. Hence those complaints, which are uttered against the dispensations of a wise, just, and infinitely merciful Providence. We repine at the allotments of divine wisdom because we are ignorant of their character, and final results. The ways of God are to us imperfect, only because they are unknown. The evils which infest the world are regretted by us, for no other reason, but our ignorance of the good which they are intended to produce, and which could be secured by any other, or different, arrangement. We submit with stubborn reluctance to the calamities which we cannot avoid, and how with sullen acquiescence to the appointments of heaven; when if we had other and better views of our Maker we should drink the cup which he giveth us without a single murmur.

If we adopt the sentiment of the text as correct, and proceed to reason from that the only conclusion to which it would bring us is, that all suffering, whether physical or moral, is productive of good. In a word that affliction, however grievous for the time being, is productive of advantages to man, which without it he could never enjoy.—Some of the beneficial effects of suffering we are able to trace as they are visible to our eyes; and though in other instances we might not discover the particular advantage of the suffering which exists,—still it would be unwise not to believe it. If in some cases we see the benefit of pain, the circumstances that we cannot discover it in all instances, ought not to shake our faith; for good may spring from evil, and we are not able to see it.

That suffering is efficacious in *teaching* and *saving* us from vice, is too evident to require proof. The bodily pain which we suffer, when for the first time we wander beyond the barrier of nature, bids beware of the future. It is in this way that many slight indulgences in sin are prevented, by the suffering which they entail, from terminating in fixed and ruinous habits. The severe punishments, which arise in the mind of one who has for the first time in his life done a guilty act, may be the means of saving him from a life of shame, degradation and woe! He learns from that moment, the important and salutary truth, that there is an indissoluble connection between sin and woe; that crime brings with it shame and misery and death. In this case, therefore, good is made to flow from suffering. But—there is still greater advantage resulting to man from suffering; an advantage, which we had rather suffer than to lose—an advantage deprived of which, life itself would not be worth possessing. I refer to those benevolent wishes, kind affections, and tender sympathies, deprived of which existence would not possess a single charm;—but which owe their existence to affliction.

When we look upon a fellow being in distress, perhaps on his last bed of pain and sickness, what do we see? We behold the characters of suffering, not only in his own countenance, pale and emaciated, but in the eyes and countenances of the friends who stand around him, to anticipate his wants and relieve his distresses. But do we see nothing but suffering in such a scene? We indeed see affliction which is forming benevolent affections in all who witness it. We learn to feel for others by what we ourselves have suffered. And, if there had been no suffering in the world, pity and compassion would have been unknown.

Now, if the benevolent affections be so inestimable, that must be valuable by which they are called forth and fostered in the human heart. And what is that? It is affliction—it is pain—it is human suffering. The whole train of the benevolent affections,

which lend a charm to human life, spring from pity; the daughter of affliction. Banish suffering from the world, and you destroy the best virtues of life. With a change in the present constitution of things, there could be no happiness without suffering. If then, we love the benevolent affections, let us not repine at that which gives them birth. If we would but reason correctly on this subject, we should never murmur at the allotments of heaven; for we should see that all things are wisely arranged.

Life, from its commencement to its final close is doomed to endure a successive series of ills or afflictions. From the evils, the seeming evils, incident to a mortal state, none are exempted. Some may suffer more than others, but all suffer; and there are few who do not think their trials sufficiently great. But let us remember the good which flows from these apparent evils,—and that it is better for us to bear them, than that they should not exist. If we would reflect on this subject as we ought, we should say with the inspired Psalmist—"It is good for us that we have been afflicted." We should discover that all the little ills of existence are wisely ordained, and are necessary to the best good of the universe; that they are comparatively light; that they endure but for a moment; and will be succeeded by an eternal weight of glory.

The complaints which are uttered against divine providence are unfounded and unjust. We repine at those things which are intended for our good; and are ungrateful, when, but for the blindness of our hearts, we should unite in a concert of praise and thanksgiving.

The child considers it an affliction, to be under the authority of its parents. He repines at their rigid discipline; and deems their punishment unkind. He cannot have his own way, cannot do as he would; what he thinks essential to his happiness, the superior and wiser wisdom of his parents knows to be injurious; and he must submit to their decision. Now, we have all been children; and we can remember the afflictions which it was our lot to suffer. It was an affliction, to be torn away from our amusements, and day after day, and year after year, he compelled to pass through the tedious routine of the village school. It was an affliction to be subject to the authority of the school master, and to be compelled to get our lessons. All these things we regard as calamities; and these with the ten thousand other circumstances of our childhood, were considered heavy affliction.

But were they so?—That they seemed to be so at the time is admitted—but were they such in reality? No. What were their *light afflictions* have passed away, and have worked for us an immeasurable amount of happiness. We may trace our present standing in society, and all the happy advantages which we enjoy, to those very happy circumstances, which, at the time, were considered so afflictive. What should we have been, had we never known the salutary discipline of the nursery? What are we,—what is man, without knowledge? But, without the tedious process of education, we had remained ignorant of the power of letters, and been disqualified for the duties and the pleasures of life.

It is precisely thus, in relation to divine providence. Here we are children; only on a larger scale. We cannot see the use of so much suffering as we witness in the world; we wonder why things were not more wisely arranged—why life had not been exempted from anxieties, and fears and sorrows—why sin and death were permitted to enter the world—and thus we waste our strength, in vain repinings at the allotments of unerring wisdom.

Now all this arises from ignorance of the ways and purposes of God. We are but children, when we thus indulge in useless and groundless complaints. This discipline under which we are placed, is, just that, which is best adapted to our nature and our circumstances, and calculated to promote our truest and highest interests. Not a storm of adversity beats upon us which is not necessary for our moral improvement. All the afflictions which we experience in the journey of life, are but temporary instruments, of accomplishing a greater amount of good. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Here we witness the peculiar glory of the Christian system. The gospel teaches us that nothing exists in the whole system of things, inconsistent with the essential and unbounded goodness of God. It tells us—that without our Father "not a sparrow falleth to the ground"—that his care and mercy extend to all creatures and all events; and that by means which we do not fully comprehend, he is accomplishing his benevolent will. It assures us that all the seeming evil and affliction which we here experience are but blessings in disguise: That they will endure but for a season, and will terminate in universal good.

Such is the view of divine providence given us by the inspired penmen. How majestic, how divine! and how rich in consolation to the afflicted sons and daughters of men. Do we see suffering in the world? Behold it working out, and fulfilling gracious and benevolent designs! Contemplate the whole train of apparent evils which exist in the world,—sickness, pain, sorrow, death,—as the ministers of eternal and infinite love! Look at the design of affliction—at what is intended to produce! A far more exceeding and eternal weight of glory!—Where sin abounded, grace did much more abound; that as sin had reigned unto death, even so might grace reign unto eternal life, by Jesus Christ our Lord.

Let us look up, then, men and brethren, and thank God for all the operations of his providence and his grace. Let us complain no more, that he has ordained the existence of suffering; but let us rejoice that he permits it only for the production of a greater good. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

[From the Universalist Expositor of January—1833.]
PERSONAL RIGHTEOUSNESS.

The New Testament doctrine of Personal Righteousness; or, of Faith and Works, with regard to Justification.

(Concluded from our last.)

Thus far we have shown, first, that the law was, for the most part, composed of rituals which could never affect the conscience nor be ranked as virtues; and secondly, that even in its purely moral requirements, it operated but as a lifeless letter, because it did not inspire the disposition necessary to hearty obedience.

Now, from both of these peculiarities a consequence necessarily flowed, which St. Paul has often mentioned, and which we may stop to point out before we proceed to another and more important result.

The law was a yoke of bondage, and all its votaries were in servitude. That such was the case, will be readily perceived, from the number and burdensome nature of its rituals. Its meats and drinks, fasts and sacrifices, and its intricate regulations of social intercourse and of domestic life, formed an endless round of tedious services, which it required the utmost vigilance to observe, and patience to endure. When, therefore, the Jewish Christians contended, in the council of Jerusalem, that they ought to require the Gentile believers to be circumcised and to keep the law of Moses, St. Peter rose and demanded, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" This oppressive servitude is more particularly mentioned by St. Paul in his Epistle to the Galatians, whom he reproves for their inclination to Judaism. Having represented the subjects of the law as children shut up under a schoolmaster, and believers in Christ, on the other hand, as Abraham's seed and heirs according to the promise,—Gal. iii. 23—29, he proceeds: "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, till the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world, (that is, under the law, for so he uses the phrase.) But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. . . . Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. . . . How turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."—Gal. iv. 1—11. What were the weak and beggarly elements to which they turned? what was the bondage they sought? The answer is found in the next words, "Ye observe days and months, &c. plainly referring to the rituals of the law. These, then, constituted the yoke of bondage."

If we mistake not, however, the apostle sometimes alluded to the entire law, including even its moral precepts, when he spoke of it, as a rule of servitude; and this, on account of its governing by the letter, as we have already shown, and not by the spirit. While the gospel, by first imparting its own principles to the minds of its believers, enabled them of course to act freely in obedience, because they acted from the disposition of their hearts, the law on the contrary bound its subjects down to the written directory which it compelled them to copy, not by the influence of a spiritual principle, but by the extraneous force of penalties and promises. The obedience, therefore, of the gospel, was freedom; the service of the law, bondage. This distinction, the apostle appears to have had in view, when he said to the Romans, "But now we are delivered from the law, that being dead (or, being dead to that) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 6. They had formerly been held by the letter, which they servilely followed; but now they were delivered from this irksome and slavish method, by the influence of that spirit which led them voluntarily to fulfil the law, without the mechanical guidance of lifeless prescriptions. It was only from this heartless adherence to the letter, that they were released; not from obligation to the virtues enjoined. For that the apostle alluded, in this place, to the moral part of the law, which cannot be abolished, rather than to the ceremonial, is evident from the next words: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." And he proceeds, in a passage already quoted at large, to maintain that the law was holy and just, and that it condemned sin, but could not remove it.

In some places, again, in which he represents the law as a system of bondage, it is possible that he alludes at the same time both to the servitude imposed by its letter, and to the oppressive nature of its rituals. This may be the case in that noted allegory in his Epistle to the Galatians, where Hagar the bond maid, and Sarah the free woman, are said to denote the two covenants. And the same complex allusion is perhaps continued in the chapter next following.—Gal. iv. 21—31, and ch. v. Of this, however, the reader will judge.

We must not close the illustration of St. Paul's views of the law, without bringing under a more particular inspection, the most remarkable, and the most debated of all; we allude to the principle, recognized in a variety of forms, that the righteousness which the law actually enjoined, was nevertheless unattainable by the means provided in the law. The law itself, was holy, and just, and good; since, at the same time it prescribed a round of mere ceremonial observances, it also forbade evil affections, and required love to God and mankind. But, for reasons already explained to considerable

length, it offered none of those high and appropriate motives, by which this internal conformity could be produced. It was not a manifestation of the spirit. On the contrary, it left its adherents still under the dominion of carnal-mindedness; so that while they sought to follow the letter, they lacked the principle necessary to real obedience. It was like an attempt to cleanse the stream, without purifying the fountain. This defect, as we have shown, the gospel supplied; for St. Paul certainly held that the "righteousness of the law," meaning that which it enjoined, might be fulfilled in those who walked not after the flesh, but after the Spirit.*

With those, however, who had no aid more effectual than that of the law, it was of course impossible to perform many of its requirements, or to attain its righteousness and consequent justification. Accordingly, St. Paul argues, that as many as are of the works of the law, are under the curse; for it is written, "Cursed is every one that continueth not in all things written in the book of the law, to do them." But, adds he, "that no man is justified by the law in the sight of God, is evident; for, The just shall live by faith. And the law is not of faith; but (quoting the words of Moses,) The man that doeth them, shall live by them. Christ hath redeemed us from the curse of the law; being made a curse for us, (for it is written, Cursed is every one that hangeth on a tree,) that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. iii. 10, 14. By this Spirit, they fulfilled the righteousness of the law; while they who sought to accomplish it by the letter, necessarily failed. So the apostle observes in another place; "What shall we say, then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, have not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. . . . For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness, to every one that believeth. For Moses describeth the righteousness which is of the law, 'That the man which doeth these things shall live by them.' But the righteousness which is of faith, speaketh on this wise, (quoting and applying the words of Moses,) Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart; (Deut. xxx. 12—14.) that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness, and with the mouth, confession is made unto salvation. Rom. ix. 30—x. 10. Such was the difference between the method of the law on the one hand, and that of the gospel on the other, for attaining righteousness: the one sought it by the multiplication of outward acts, which, how numerous soever, could not answer a single spiritual requirement; the other attained it by faith in Jesus Christ, which operated in the heart, and produced the internal conformity required. For, as we have already observed, even the moral parts of the law provided no efficient means for removing sin from the mind; and went no farther in effect than to condemn it, and thus to make its criminality the more manifest. If we mistake not, it is to this difference between the operation of the law and that of the gospel, that St. Paul alludes, when he reminds the Romans that the several condemning declarations which the law utters, "it saith to them who are under the law, that every mouth may be stopped, and the whole world become guilty before God. Therefore, by the deeds of the law shall no flesh be justified in the sight of God; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." And he proceeds to say that this righteousness was attained through faith in Christ by all without distinction who believe, whether Jews or Gentiles; for in this respect there was no difference between them, all having transgressed, and all being freely justified from their past sins, by that faith which produced the righteousness required. And as he had just before asked, whether the Jews were indeed, as they conceived themselves, better than the Gentiles; he now showed from the foregoing considerations, that boasting was excluded by this common law of faith, which applied equally to both, and by which alone either could become righteous.*

On the whole, he concludes that "a man is justified by faith, without the deeds of the law," that is, without regard to any thing they had performed under the insufficient guidance of the law. God showed equal favor to the uncircumcised Gentile as to the Jew who followed after the law, for it was by the same

*Rom. viii. 4. See also ii. 26, 27; xiii. 8—10. Gal. v. 14, &c.

*Rom. iii. 19—21. We wish to make two remarks here: 1. There is evidently an allusion in this text different from that of the similar passage which we have quoted from Galatians; for if the contexts of the two places be compared, it will be seen that the scope of the apostle's argument embraces more in this, than in the other; including not only the ceremonial part of the law, but the moral also, by which was "the knowledge of sin." 2. Some critics, among whom are Beza, Locke, Taylor, Macknight, &c., think the law, mentioned here and in several other sentences in this paragraph, which was not the Mosaic exclusively, but any law whatsoever, or law in general; and they allege the omission of the article in the Greek. But other critics, much better acquainted with the idiom of the Greek language, decide against them; for this circumstance is no proof. See Koppe Nov. Test. (in loco.) Rosenmüller Scholia in Nov. Test. (in loco.) et in ver. 28.) Wiener Grammatik des neutest. Griechischens, (S. 107, 109. Auflage 1830), and Middleton on the Greek Article, (Part ii. on Rom. iii. 20.)

*Compare verse 5 with 27.

principle of faith that he would justify both. The apostle adds that the father of the circumcision, Abraham himself, who was known to have been pronounced righteous by God, could not on that account, glory over the Gentiles; for even he did not obtain his righteousness by the works of the law, but by faith. He had not been circumcised, but had been "ungodly," or (as it is generally understood by commentators,) an idolater, when he received that divine promise in which he believed, and his faith was counted to him for righteousness.—Rom. iii. 22—iv. 10, &c.

We have now brought forward all the leading passages in which St. Paul introduced the subject of the law. We have seen that he considered the righteousness, so called, which it actually produced in its followers, as not merely imperfect in degree, but as spurious in kind, consisting either in ceremonial observances, or in the heartless performance of outward acts, which of course could avail nothing to justification. We have also seen that he insisted on the other hand, that the genuine righteousness, which the moral part of the law required, was to be attained only by the faith which purified the heart, or in other words, by the gospel which was a "ministration of the spirit." It must have been perceived, moreover, that he every where maintained or implied, contrary to the sentiment often imputed to him, that this genuine righteousness was necessary to justification; and if we examine the other parts of his writings, we shall find that he recognises this principle as frequently and as explicitly as any of the inspired teachers. It may seem needless that we should have labored with so much care to prove by argument, what is plain enough in itself at this day, that neither rites nor acts of mere outward compliance could justify; but this impression will cease when we reflect that he was almost perpetually assailed by the stubborn Jewish prejudices, scattered far and wide, which regarded performances of this kind as indispensable to salvation. He saw some of his churches on the point of being drawn away by the delusion, and others deeply affected by it. Accordingly, it was only on such occasions that he introduced the language we have considered. Notwithstanding the noise it has made in later ages, and the absurd theories to which it has given rise, it belongs in reality to a mere controversy about the old Jewish law. It has no other immediate use to the Gentile Christians of the present time, than what may be derived from the abstract principle on which it is founded, and which is now understood: that there can be no obedience to God but from corresponding affections of the heart; and that these affections are to be produced by the influence of the gospel. N. B. 24.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, FEB. 15, 1833.

PARABLES.

Horne, in one of his twenty-two Canons, which he has laid down as rules for the interpretation of Scripture, says, "No article of faith can be established from metaphors, parables, or single obscure and figurative texts." He adds that parables "were never intended to be a revelation of Gospel principles." Again: We "do not derive our knowledge of Christianity from parables and figurative passages." Vol. 2, page 669.

We believe this is a correct rule. A different one would lead the reader of Scripture often into the wildest and most visionary theories. Without an anchor, driven upon the ocean of conjecture, where as Virgil has it, "sable night sits brooding," having no more substantial lights than ignis fatuus, and merry dancers, they are liable to be driven from the rational grounds of Scripture faith into the regions of superstition and hurtful error.

Parables are addressed to the imagination. They are figurative descriptions, which do not profess to be true as literal incidents or historical facts. Sometimes, indeed, they come within the terms of probability; at others, they are not even within the range of possibility. The reader will be fully persuaded of this if he will take the trouble to turn to Judges ix. and notice the parable contained in verses 8—16 inclusive, where it is said the trees once went forth to anoint a king over them. From the very nature of this kind of composition, it is impossible they should be invented as *proof* of any doctrine. The evidence of a sentiment must be in express and direct testimony. They may, indeed, go to illustrate principles contained in a given doctrine; but the truth of this doctrine is always presupposed to have been proved from other testimony, and to be known and understood by those to whom they are addressed.

Take the parable of the prodigal Son, which is framed within the bounds of probability. It is not necessary that such an incident should ever have happened, so far as the object of our Lord was concerned in relating the story. Such an event may never have occurred; in all probability it never did. The design was to impress upon the mind—what was elsewhere proved—the love of God to the most estranged and degraded of his creatures, and to address a powerful motive for the sinner's return to duty and to home. Similar remarks might be made on the parable of the Wheat and Tares, the Lost Sheep, &c. &c. But from these parables, no article of faith can be established. They were not designed for this purpose, nor in the nature of the case could they do this. The articles of the Christian faith are established by plain, palpable and express statements—not by figurative texts, metaphors or parables.

Nothing is more common than for Limitarians—and those too from whose reputed

learning we should expect better things—to appeal to the parable of the Rich man and Lazarus as *proof* of the doctrine of a literal hell of fire and brimstone in the future world, and of sensible and eternal torments therein. We suppose, however, they would not do this, but from necessity. Not able to find the proof of such a doctrine in any direct and express language of the Bible, they are obliged to resort to this parable. They ought to know, however, that the moment they admit the account to be a parable, which it indisputably is, that moment they make an admission to every intelligent mind, that it contains no proof of the favorite doctrine which they desire to derive from it. For if it is a parable, in the language of Horne, a revered orthodox authority, "no article of faith can be established from it."

We have seen, amongst our friends, as well as amongst our opponents, several very ingenious and amusing attempts to explain the several parts of this parable, inferring the literal from the figurative. Such attempts, for aught we know, may be very innocent; but they were never satisfactory to us. We do not believe that the inventor of parables intends to make himself responsible for all the "lights and shades," which he finds it convenient to throw into the picture.—They are not related for the sake of the incidents on their own account, but for another purpose, general or particular, which is made manifest in the narration, or in language connected with it. Our old fashioned spelling books contain many fables, or parables. But who ever thought that the writers made themselves responsible for the incidents related in them? Who would ever think seriously of setting himself about a critical analysis of the several parts, with a view to establish any exact science, as long as all that the parable or fable is intended to teach, is in the "moral" at the close of it? It is very much so with the parables of the New Testament. It strikes us, that the parable of the Rich man was designed to exhibit the perverse obstinacy of the Jews in rejecting the claims of the Messiah. They professed to reverence the authority of the Scriptures, and Moses and the prophets testified of Christ. Yet they rejected him. And the rebuke of the parable was finally summed up, at the close, "if ye believe not Moses and the Prophets, neither would ye believe though one arose from the dead."

It is conjectured by some that this parable was familiar to the Jews, they having learned it from the heathen during their captivity. It had then a heathen origin; and it is known that the heathen, without the light of the Gospel, believed in the descriptions of Hades as therein given. Our Lord may, therefore, have deemed it expedient to take them on their own ground; to apply a parable with which—however untrue in itself—they were familiar—to their own obstinacy and to their own confusion. And this, too, without holding himself responsible for the doctrine which this heathen fable had thus taken for granted. It is well known that he often admitted the premises, for the time being, but drew from them conclusions overwhelming to the sophistry of his enemies. How these things may be, we shall not undertake to say. Such views are supported by respectable authority; and as such we leave them to the consideration of the reader.

A GOOD MINISTER.

A good minister of Jesus Christ is one who studies his Bible diligently, candidly and prayerfully, by the aid of the most approved rules of interpretation which he can command; who searches for truth as for hid treasure, and who, having found it, is determined to spend and be spent, in season and out of season, in proclaiming the glorious and thrilling message to his fellow men. In his own investigations, or his endeavors to aid others in theirs, he will be cautious how he receives, or encourages others to receive as truth any thing that is opposed to reason and the analogy of faith;—any thing that is inconsistent with the known benevolence, power, wisdom and justice of Almighty God. He will, too, seek to introduce truth to the heart through the understanding, rather than through excited passion. He will abhor all duplicity, hypocrisy and double dealing, and shun not to declare the whole counsel of God. He will not go to Mount Sinai for thunderings and lightnings, wherewith to overcome and prostrate the violators of God's law; but to Mount Zion, the heavenly Jerusalem which is free and the mother of us all, bringing with him melting inducements for the sinner to return to his Father's house, where is bread enough and to spare. His heart will be filled with love to all the children of a common Father, and none of his treatment towards any will be inconsistent with such a love. With him, divine love is the grand restraining principle which is omnipotent in reconciling a world to God. In controversy, he will evince "the serpent blended with the dove,"—wisdom united with gentleness. He will realize his accountability to his divine Master; will seek to possess the spirit which governed him in life and in death. Under all circumstances, he will inquire, What would Jesus Christ

do in this duty or situation? and will proceed accordingly. Regarding his will, imbibing his spirit, receiving his doctrines and walking in his steps, he will go on to perfection.

In the pastoral office, the good minister will consider himself as, in one sense, the property and servant of the brethren amongst whom he is situated. He will know, that no lazy preacher can either be worthy of his hire, subvert the cause of truth in Society, or approve himself to the Master of Assemblies. His ministry will be his chief and paramount care and concern. He will "study to approve himself a workman that needeth not to be ashamed." He will read much and systematically. He will write, too, as a means of practical improvement. What time can be spared from study, he will not spend loitering in improper places; but in looking after the flock; in visiting from house to house; imparting wholesome counsel, tendering friendly advice and affectionate admonition; stirring up the "pure minds" of the household "by way of remembrance;" inciting them to a rational zeal in the cause, and to every practical duty. In all the interests of his Society, he will be vigilant and attentive; suffering neither moth nor rust to collect in any part of the spiritual edifice. Above all, his own conduct and character will teach in loudest eloquence the excellency of the Faith to which he is pledged. By this, he will stop the mouths of gainsayers, and give an abiding confidence to his friends in the rectitude of their cause and the worth of their spiritual guide and teacher. Would every Universalist minister, strive above all things to be a "good minister" in this sense of the word, we should see the world rapidly come to the knowledge of the truth, and glorify our Father who is in heaven.

NEW PUBLICATIONS.

We find upon our table the following pamphlets which have recently been put forth by Universalist writers:

"Strictures on certain select passages in Dr. Adam Clarke's Commentary; particularly on those of the New Testament; preceded by a Critical Review on his extravagant comment on Matt. xxv. 46. By J. L. E. W. Shecut, Charleston, S. C. April 1832." 8 vo. p. p. 54.

As its title imports, this pamphlet contains several judicious strictures on some of Dr. Clarke's Commentaries. Dr. Shecut is a layman in Charleston, a professional gentleman who is already known to the public, favorably, as the author of several scientific treatises. In this work he has proved himself a valiant South Carolinian, for he has completely nullified several of Dr. C.'s expositions of the Sacred Text. Indeed, Dr. C. was obliged to be inconsistent; for being partly an honest and independent mind, and partly a Methodist, he would avow truths in some places, which, a regard for his sectarian connexion, obliged him at others to contradict. As it is however, on the whole, he has been a benefactor to the religious world. He has ventured to let out two thirds of the truth. Some other equally gifted mind, it is to be hoped, may yet arise, who will have the independence to let out the remaining portion.

"The Gospel of Christ; a Dialogue between a Minister and an Inquirer after Truth. By Allen Fuller, Columbia, S. C. 1832." 8 vo. p. p. 24.

We have been pleased with this pamphlet. Br. Fuller is no mean writer. He has treated on several important subjects, with great clearness and point. We think the work well calculated to do good by being circulated in the Southern States. The spirit evinced by the writer is good, and there is a fairness about his style which will recommend it to the candid of all denominations. "Reply to a Dissertation on the subject of Future punishment, by Oliver Johnson, Editor of the 'Christian Soldier;' delivered in Lynn, Mass. on Sunday evening, Jan. 13, 1833. By Sylvanus Cobb, Minister of the First Parish in Malden." Boston, 1833. 8 vo. p. p. 24.

Br. Cobb it seems, has been provoked to draw his sword—the sword of the Spirit,—upon this vaunting Knight Errant, and though we do not subscribe to all his reasonings, we must say, he has driven Johnson to a point where he cannot but bawl out *peccavi*. The Dissertation never met our eye. Had it come before us, most probably the contempt which we feel for that irreligious sewer of orthodox slander, the *Dirk*, would have prevented our looking it over. Br. C. however, it seems has stripped himself to the work, and, regardless of his own temporary comfort, has descended to the task of scattering his "Dissertation" to the winds.

New Meeting House.

A church for the use of Universalists is about being built in Lebanon, Madison Co. N. Y. The contracts are made. The dimensions are to be 49 feet in length by 36 feet in width, with a portico in front. Br. Freeman preaches to the Society in that place.

Dedication.

The new Meeting house erected by the Universalists in Richmond, Va. was dedicated on the 26th ult. and on the succeeding Sunday Br. J. B. Pitkin was installed Pastor of the Society. Both Sermons were preached by Rev. Bernard Whitman of Waltham,

Mass. Br. O. A. Skinner of Baltimore took part in the exercises. We do not understand this. Br. Pitkin is a Universalist from this State, and the Society is also Universalist. Mr. Whitman is a Unitarian.

ITINERANT MINISTRY.

We have received several communications from different parts of the State, East and West, North and South, on the subject of the proposed itineracy; all expressing approbation and a strong desire to see the measure succeed. We believe it may, but it is not in our power, or in that of any other single individual, to give it the desired success. It is for the brethren to do as well as say, and the work will be done. The truth is,—and there is no reason why we should conceal the matter—in order for ministers to go out into the "highways and hedges," it is necessary there should be some funds collected for their support. They cannot go, lose their time, spend their strength and bear their expenses, for nothing. All this is perfectly plain. Who, then, will contribute towards the object. As we said before, if every society will generously and out of a spirit of religious patriotism, contribute but the little sum of ten dollars, the contributions in the aggregate, taking into consideration what the itinerants might have given them by brethren as they travel, would be sufficient to support half a dozen good men and true, to travel from Spring to another Winter.

Our idea, however, is, that if any preachers are engaged in this duty, our strongest men should go forth—real "breaking up ploughs," who can go into new places and subdue the waste places in earnest. We think that such might be obtained; but they could not afford to leave their present engagements without a corresponding surety of encouragement. If any thing is to be done, a Committee should be appointed to receive subscriptions; and these free-will offerings should be transmitted voluntarily and without constraint to the hands of the Committee. When a sufficient liberality has been displayed, this Committee should engage as many as the means will allow, to proceed on the business. We have not the shadow of a doubt, but that immense benefit might result from a judicious itineracy as proposed. But unless something can be done to a good effect, cordially and in earnest, the project had better die where it is.

Subscribers to the Preacher, who have received their January No.'s are requested to remit the amount of their subscriptions to the Editor in the course of the present month. A few have returned their first No.'s. We never have agreed to discontinue the work on this condition. And after what we have said, and the long opportunity given, for three months—they having been silent, and by their silence encouraged us to assume the risk of publishing the work another year, it is hardly fair, but is cruel to us, now, after the work is sent out, to return the No.'s for a discontinuance at this late hour.

The February No. is about ready for distribution. It contains one Sermon by Rev. C. Gardner of Lowell, and one by Rev. S. Brimblecom of Westbrook.

More conversions in the Ministry.

Hardly a week passes in which we do not have occasion to announce the arrival of Ministers from the desert of Limitarianism to the rich and fertile fields of gospel truth.—This week we have the pleasure to record the conversion of four more to the true faith. We are indebted to the Evangelical Magazine for the accounts.

The first is Rev. Mr. DAVIS of Peru, Ohio,—a young clergyman in the "Christian" Connexion, who has now become a Christian, we trust, doctrinally as well as experimentally. He is spoken of as a young man of good promise, "whose whole heart appears to be alive to the cause."

The second is Rev. MARTIN TRACY of Bronson, Ohio, who has come to us from the Presbyterians. His influence, &c. are spoken well of.

The third is Rev. Mr. CLARK, a Methodist, of Norwalk, Ohio. He has preached Methodism for the last six years; but now rejoices in the hope of the glory of God.

The fourth is incidentally mentioned in a letter from a gentleman in London, U. C. to the Editors, name not given. He is an Episcopalian, who preaches openly and honestly the doctrine of Universal Salvation, but has not left the Episcopal order.

Well, at this rate we are going along pretty well; but yet there is room.

An Industrious Preacher.

The Rev. E. B. Mann, a Universalist Clergyman in Indiana writes to the Editors of the "Magazine and Advocate," as follows: "This month (January) finishes the year 1832; and if I fulfil all my appointments, I shall have travelled in the year over 4,360 miles and preached 347 Sermons. Three years ago I commenced my labors in this field. I then knew personally and by report, but 22 persons in our faith. Now there are 6000, upwards of 16 years of age who embrace the doctrine; and the cause is still progressing with rapidity."

Excommunication.

William Lister of Pittsfield, Mass. has been excommunicated from the Episcopal Church in that town, of which Rev. E. Ballard is Pastor, for believing that Jesus Christ came to save the world, and that, having all necessary power given him by the Father, he will accomplish the object of his mission. This belief, Mr. B. was pleased to consider *heresy*; and though he could bring no accusation against Mr. Lister's moral or religious character, he has ventured to exclude him from his (not the Lord's) table. Since excommunications are so often made against some of the most enlightened and best christians in the land, they have lost all their terrors—it no longer being considered a disgrace, but rather a compliment, to be excommunicated from exclusive churches.

RELIGIOUS INQUIRER.

The eleventh volume of the Religious Inquirer has closed, and with it, the editorial connexion of Rev. C. Spear with the paper. It is but a short time since Br. Spear dissolved his engagements with the Universalist Society in Brewster, Mass. and removed to Hartford to take charge of the Inquirer.—What the cause of the present dissolution may be we know not, but infer from his valditory remarks that he is dissatisfied with something. He promises to write as a correspondent for other papers, and we shall be pleased to have him renew his correspondence with the Intelligencer. He wishes letters &c. addressed to him at Hartford.—Brs. R. Smith and J. Boyden will commence conducting the Inquirer at the beginning of a new Volume, which is to be enlarged.—They are good brethren, and we doubt not will also do their duty. The paper has our best wishes.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

BROTHER DREW:—Our limitarian brethren propagate and extend their sentiments by systematic exertions. Their untiring zeal, and daily efforts are witnessed in every section, and remote corner of our country, and had they the sword of the Spirit, which is the Word of God, to assist their exertions, we might expect to see the whole population become the fruits of their labors. Now if error could be sustained, and extended, by such extraordinary exertions; shall we, who profess a faith in the glorious doctrine of the final holiness and happiness of all mankind, any longer fold our arms, and without some small effort, permit the enemy to entrench himself in every section around us? where he scatters his tares with a lavish hand, which must vegetate and grow, until the time of harvest, before they can be rooted up. Let us look at the plain facts. A Secretary of the Orthodox Maine Missionary Society, recently stated at a public meeting, that that society had voted to raise twelve thousand dollars for missionary purposes. That the churches in the county of Oxford had agreed to raise fifteen hundred dollars, as their proportion, and that the first mentioned sum, divided equally among the church members in the State, would be fifty cents for each member to pay, and also, that there had been ten ministers settled, and a number of others had received calls within the year past.

There is an Orthodox church within my knowledge, which has recently settled a minister, the church contains fifteen or sixteen male members, and between thirty and forty females; and although it is a country town, and not a very wealthy member belonging to the church, yet the majority of the male members pay each, from one to ten, and twenty dollars, annually to support their minister. And although they labor under this grievous burden or taxation, yet they have been invited to pay their proportion of the above named, twelve thousand dollars, which would be nearly two dollars more to each male member; and they were asked, if they could begrudge this paltry sum, when it might be the means of saving souls from eternal burnings!

We will now look on the other side of the picture. There are two towns adjoining the one in which I live, where there are a number of respectable Universalists; yet, never has the gospel, as we believe it, been preached in those towns.

Could there be a town in the State of Maine, which contained twelve believers, in any one limitarian creed, and not be hunted out, and formed into a church, by their ministering brethren? The answer is very plain; that could there be found, even half that number, and five of them women and children, in the vicinity of each other, it would be done.

Now, let us learn wisdom, from the vigilance of our opponents. The brethren of our faith are scattered over every section of our country, the most of whom, may be compared to drops of water, which, if collected, and united, would produce a fountain of living water; but disunited, they are soon absorbed by the surrounding atmosphere.

Now, let a Society be established for the support of an Itinerant Ministry. We have wealthy brethren, who will, doubtless, contribute of their substance, a sufficient fund; if not, agreeably to brother B.'s suggestion, apply to our Societies, especially those that are wealthy. The principal part that will be necessary, is, to equip the Soldier of the cross, for the field of action. Let his circuit be assigned him; let a circular be addressed to the brethren, wherever scattered abroad, stating what has been done by the society; and what is expected of the brethren; let the preacher, not be confined to destitute societies, but search for the brethren wherever they may be scattered; he must, in many cases depend on contributions, and not on stipulated sums, to remunerate him for his labors. If he has a family, he must move them on to his circuit, and be content to fare as his brethren fare. And, finally, give us preachers, who are wise as serpents and harmless as doves, who know how, rightly to divide the words of truth, and withstand the wiles of the adversary. A LAYMAN.

[For the Christian Intelligencer.]

COLLEGES.

At a certain College not a thousand miles from this place, where young men go to gain a Literary Education, the exercises of the Institution are not unfrequently suspended for the purpose of holding protracted meetings. In the year 1831, a protracted meeting was held in that town, and all the College exercises were suspended for a week—indeed in fact there were but very few recitations for two or three weeks, on account of the innumerable hosts of prayer-meetings.

The members of the Society were accustomed frequently to visit the Students' rooms for the purpose of conversing with them concerning the affairs of their souls, and exhort them to repent or they would be forever lost, and endeavor to implant in their minds that infernal doctrine, that a part of God's creation would be eternally lost!

I would ask, Mr. Editor, if such a course in *professedly* Literary Institutions is right? Gentlemen send their children to College

not to gain a Religious education, but a Literary one. If Colleges are to be conducted in this way—to be conducted as Theological Institutions, under the cloak of Colleges, it is high time that the public are aware of it. I would again ask if it is shewing the spirit of a Christian for the Government to be partial? Partial to some Students on account of their religious views—because the views of the Student accord with those of the Government. It is high time that sectarian Institutions were done away. Not many years since the Government of the College to which I now refer petitioned the State Legislature for funds to enable them to aid the Institution and build up its character as an Institution of great usefulness &c. &c. But the Legislature did not grant the petition, and right enough too. I suspect they "smelt the rat." Money ought not to be granted by a State to a College of a Literary character, for the purpose of converting Students to any sectarian faith.

But with regard to partiality. It is customary for the Government of this College to give leave to a student to remain out a week or two after the winter vacation and sometimes to leave a week or two before vacation for the purpose of having a larger time to keep school. On a certain time not long after a four days meeting, after a number of pious students had obtained leave of absence, a young man of very respectable character, a member of the senior Class asked the same leave;—the President says You ought not to have leave, you cannot go (or to this amount,) and reader for what do you think?—because he did not take an active part in the four days meeting. So he would endeavor to prevent him from keeping school because he did not believe in an endless hell of fire and brimstone. I could name hundreds of other disgraceful, abominable, shameful deeds concerning them, but I forbear.

I do really hope Mr. Editor that the time will soon come when such doctrines will be done away, and all *professedly* Literary Institutions will become so in deed and in truth. CLIO.

THE CHRONICLE.

"And catch the manners living as they rise."

Gardiner, Friday, February 13, 1833.

RELIGIOUS FREEDOM. We have received a communication from an unknown individual, on the subject of the Law just passed in our Legislature relating to the religious belief of Witnesses. This article, and those which he proposes to communicate are with the view of having an effect on the present Legislature, pending the subject. That subject is now finally disposed of and the Legislature will probably adjourn next week; so that his articles would seem to be too late to meet his object. His present article did not come into our hands till our publication-day—too late for an insertion this week.

We agree with the writer, that the bill has one inconsistency, and that no inquiries as to religious opinions ought ever to be made. Still, as long as oaths, in the usual form are required, there would seem to be a propriety in a witness believing in the being of God, since he swears by that Being. Our opinion is, that nothing but affirmation should be administered—as in the case of Friends—the witness being bound simply by the pains and penalties of perjury; and that the *credibility* only of his testimony should go to the jury.

THE LEGISLATURE.—All of Tuesday and most of Wednesday were occupied by the House in discussing the Resolutions relating to South Carolina, as adopted by the Senate. Some objections were expressed against the Resolutions on the ground that they were not sufficiently plain, concealing a sympathy for South Carolina and an approval of some of her doctrines. We listened to a part of the debate, and must say that if the speeches of gentlemen in favor of the Resolutions are to be taken as expressive of their meaning, such objections are unsound; for all, without exception, we believe, disclaimed in the strongest terms the doctrines of Nullification and Secession and all sympathy therefor. They were so framed, however, as to insure party votes upon them, which were had in all cases. The Resolutions were passed as reported by the Committee, with an amendment agreed upon in Senate.

The Bill requiring Counties to make and keep in repair county roads has been referred to the next Legislature, with the provision that the same be submitted to the people in September for an expression of their will by their votes.

The Committee have reported a Bill to district the State for the choice of Representatives to Congress. The Legislature now holds two Sessions a day. It will probably adjourn next week.

STATE OF MAINE.

HOUSE OF REPRESENTATIVES, Jan. 31, 1833.

The Committee of both branches of the Legislature, to whom was referred an Order, instructing said Committee, to inquire into the justice and expediency of providing, by law, that the religious sentiments of any person, who shall hereafter be offered as a witness in the Judicial Courts of this State, or in the course of Judicial proceedings, shall not be made the subject of investigation or inquiry, or the testimony of such person be rejected or discredited on account of his opinions in matters of Religion, have given the subject the careful attention and mature deliberation, which its importance seemed to require; and ask leave to.

REPORT.

That, in the opinion of your Committee, Religion is a solemn concern between the conscience of every human being and his Maker—that all persons for their Religious sentiments are accountable to Him and to Him only—that human laws cannot rightfully interrupt or disturb any person in the free enjoyment of his Religious views—that to entertain such opinions in Religion, as the conscience dictates, is a natural, indefeasible and unalienable right which every person has received from his Creator—that no Religious test should be required as a qualification for any office or trust, or to bear testimony in Judicial proceedings—that no subordination or preference of any one sect or denomination to another should be countenanced or suffered—that no connexion of Religion, either direct or indirect, with the civil affairs of the Government, should ever be permitted to subsist, but that all persons should be free to profess and by argument to maintain, their *own* opinions in matters of Religion.

Such being the general views of your committee, it will be proper to examine the subject more minutely. The questions which naturally present themselves are—First, what is the Law, of which a large and respectable portion of our fellow citizens complain? Second, is it *unjust* or *inexpedient*?

I. To ascertain what the Law *now* is in this State, it may not be improper to enquire what it was in the Country from which we derived it, and what it is considered to be by some of the sister States which derived their common Law from the same fountain. By the common Law of England, the Religious sentiments of a person offered as a witness may be made the subject of inquiry and investigation, in order to render him an incompetent witness. The party objecting to his competency may introduce other witnesses to prove the previous declarations and admissions of the person objected to, for the purpose of showing that he is not a competent witness; or he may put the inquiries directly to the person himself.

The person offered may be inquired of as follows. Do you believe in the existence of a God? Do you believe that by taking an oath you imprecate his *vengeance* on you if you do not swear truly? Do you believe in a future state of rewards and punishments? These and various other inquiries of a similar nature may be put by the party objecting to the witness as incompetent; and the investigation may be extended to such a length as the disposition of the party or his counsel, and the will of the presiding Judge may be inclined to countenance. If he answers either of the questions in the negative, or if it be proved that his belief negatives either of them, he cannot give evidence. His testimony is rejected as incompetent, and the party calling him is deprived of the benefit of it, though he may be a person of the most undoubted veracity.

Such is substantially the common law of England, as laid down in McAlly, Peake, Phillips, and Starkie's Treatises on the law of evidence.

The Judicial Courts of Connecticut, New York, and some other States, have made decisions which go to establish that doctrine to the fullest extent as the law of this country.—It may be sufficient for the present purpose that we refer to but two or three of them.

The decision of the case of Jackson vs. Gayley, Johns, N. Y. Rep. vol. 17, page 93, is founded on and is in accordance with the common law of England, the English common law, in the language of Chief Justice Spencer, having been *adopted* in that State. The case of Curtis vs. Strong, decided in the Supreme Court of Errors in Connecticut, Day's Rep. vol. 4, page 51, and the case of Atwood vs. Welton, Day's Rep. vol. 7, page 66, recognize to a great extent the common law of England relative to that subject as in force in Connecticut. And in November 1827, Judge Story, of the United States Court, in a case which occurred before him and the United States District Judge, in Rhode Island, (Wakefield vs. Ross,) made a decision which seems to come quite up to the principles of the English common law.

While Maine was connected with Massachusetts, and constituted a part of that Commonwealth, the question came up in the Supreme Judicial Court of that State, and was determined in some respect differently. We refer to the case of Hunscom vs. Mass. Rep. vol. 15, page 184. This was a libel for divorce *a vinculo*. The libellant introduced a witness against whom the counsel for the respondent objected, and offered to prove his declarations that he did not believe in a future state of existence; but the Court decided that this was not an objection to the *competency*, but to the *credibility* of the witness. This decision differs from the New York, Connecticut and other adjudications, in one particular—and *one only*. They all permit the religious sentiments of the witness to be made the subject of *inquiry* and *investigation*; but for different purposes. The first named decisions permit it as an objection to the *competency*, and the last as an objection to the *credibility*.

This decision of the Supreme Court of Massachusetts having been made prior to the separation and independence of Maine, would perhaps be considered as a settlement of the law in this State, so far as relates to the particular point decided. Accordingly, whenever the objection has been made, that case has been cited, the investigation has been permitted, and the examination has been unpleasant, and the result has sometimes been unfortunate, if not *unjust*. It is not known to your committee, that the question has ever been directly decided by the Supreme Judicial Court of this State, though the objection has frequently been made and sustained to a greater or less extent in the inferior Courts, and in judicial proceedings

before Commissioners and magistrates.—The law in this State may, therefore, be considered, if settled at all, as not materially different from the English common law, except in the objection going to the *credibility* instead of the *competency* of the witness.

II. Having ascertained as nearly as practicable what the law is, we come now to the second inquiry. Is it *unjust* and *inexpedient*?

Your committee cannot entertain a doubt of the injustice or inexpediency of any legal enactment or adjudication, which might deprive a party in a civil or criminal cause of the testimony of an individual whose character for truth in the community is unimpeachable, who knows the facts necessary to be proved, and may be the *only* person who does know them; and if it is not, we apprehend, very material whether the Courts declare the testimony *incompetent* or *incredible*. If incompetent it is not to be heard; and if incredible, it is not to be believed. Though it does not necessarily follow, that the testimony would be adjudged incredible, because it is liable to be so adjudged. It is not only injustice to the party who needs his testimony, but also to the individual offered as a witness, to deprive him of the right of bearing testimony. It is unjust to compel him to submit to an examination relative to a subject over which human tribunals have no rightful jurisdiction. It is unjust because it infringes his natural and unalienable right, and by public inquisition elicits those sentiments, which he may not choose to make known to earthly courts. In fine, it is unjust, because it gives *falsehood*, and sometimes *weak* or *wicked* men, the power to assume God's prerogative of judgment.

Is it *inexpedient*? Whether the examination be made for the purpose of rejecting or discrediting testimony, it is equally inexpedient, because it opens a wide door to fraud and mischievous consequences. To illustrate our views, we will suppose the person objected to had previously declared to certain individuals, that he did not believe in a future state of rewards and punishments; but those declarations were made inconsiderately; and since by a more thorough examination of the Scriptures and more mature deliberation, he had become convinced of his error. The party objecting has perhaps discovered this change in his sentiments, and to get rid of his testimony, he calls the individuals to whom the declarations had been made, instead of inquiring of the person offered as a witness—the declarations are proved—he cannot be permitted to make a new declaration of his sentiments—and his testimony is rejected as *incompetent*, or may be disregarded as *incredible*!

Again let us suppose an honest, upright, honorable man who does not happen to believe fully the doctrine of endless torments in a future state of existence, be offered as a witness, and the objection raised against him, and the inquiries put to him as to his Religious belief. He being an honest man, will answer truly; and his testimony may be adjudged *incompetent* or *incredible*!

Again let us suppose the person offered as a witness to be entirely destitute of correct and moral principles—unjust in his private dealings—fraudulent and vicious in his relations with others—one, who does not believe that virtue will be rewarded, or vice punished, either here or hereafter—a person, who neither fears God, nor regards man. He has perhaps chosen to keep both his sentiments and his vices as secret as possible; his declarations, therefore, cannot be proved; and the inquiries, if made at all, must be made of him; and his competency and credibility depend on his own answers. It is probable that he might be tempted to answer them *falsely*; yet his testimony must be taken as competent, and so far as relates to his belief, entitled to *credit*!

A law founded on principles, which lead to such results, and admit of such absurdities, cannot, in the opinion of your committee, be either *just* or *expedient*.

That many persons may be found in every Religious denomination in our country, who are esteemed for their virtues, and respected for the morality of their lives, and who would if testifying in a court of justice, state truly all the facts within their knowledge, is a truth taught by reason and observation. That there may be some in every sect, who would not be believed when testifying under oath even by their own brethren, experience will compel all to admit.—Why then should any Religious test be required?

It has been argued to your Committee, that if you debar the Courts from all investigation of Religious sentiments, persons may be admitted to testify, who do not believe in the existence of a Supreme Being; and that such persons cannot feel the obligations of an oath, and might, therefore, consider themselves under no moral obligation to tell the truth.

This objection merits and has received our serious consideration. We hope, and believe, that there are but few, if any persons of sane mind, in the World, who do not believe in the existence of a Supreme Being, his superintending power, and moral government of the Universe. The guard imposed by human laws in the severe but merited punishment of *perjury*—may also be thought by many to be a sufficient barrier against this danger. Nevertheless as it is possible for the evil to exist, we would recommend to guard against it by requiring the person offered as a witness to believe in the *obligation* and *binding efficacy* of an oath.

It has also been urged as an argument in favor of the common law on this subject, that a person who does not believe in a future state of rewards and punishments, would be more easily tempted to testify *falsely* than one who did so believe, because he would have no fear of punishment after this life. In answer, we reply, that all or nearly all, who do not believe in a future state of rewards and punishments, believe most sincerely in rewards and punishments, that as virtue and happiness are inseparably connected, so vice and misery are necessarily united, and the one an unavoidable consequence of the other. It is, therefore, respectfully submitted, whether the belief of a severe punishment, to be inflicted in another state of existence, to commence as is natural for the offender to hope, many years hence, if at all, would deter from the commission of crimes, more than a full belief, that the punishment would be inflicted in this life, *promptly* and *immediately* after the commission of the offence.

The same objection may also be made with equal propriety, and much greater force, to the testimony of many pious Chris-

tians, who are said to believe themselves and their sectarian brethren, to be God's *Elect*, and that their future salvation is secured to them, through the *faith of assurance*, and *absolute election*. It cannot be perceived, why the person who has faith in a future state is secured, *whatever may be his conduct in this life*, would feel the binding ties or Religious obligation of an oath, more than, one who believes that all punishment for human offences will be inflicted in this life; and yet persons of that belief have never been excluded from bearing testimony, nor has an attempt been made to deprive them of that right.

Inquiries respecting the religious opinions of witnesses cannot be necessary. All the purposes of justice may be answered without them. It may be asked—Is the person offered as a witness *interested* in the event of the suit?—Does he understand the nature of an oath and the obligation it imposes on the person taking it to tell the truth, the whole truth, and nothing but the truth? These inquiries being answered satisfactorily, there cannot perhaps be any good reason why he should not be considered a competent witness. The questions relative to credibility are necessarily more numerous. It may be asked—What is his general character for *truth* and *veracity* among his neighbors and with the community where he resides? It is of little consequence what the particular *faith* of the person is, provided his actions are good. Good works are the evidence of a good faith. It may be asked—Is he an honest and upright man?—Is his statement a *probable* one?—Is it supported by the circumstances of the case?—Is it corroborated or contradicted by the testimony of others? The answers to these and similar questions, it is believed, have ever been found sufficient for the purposes of *Justice*; and we cannot think for a moment that the interests of Religion require the existence of any legal Inquisition.

All history teaches that *true* Religion needs no other assistance from the Legislature or the Judicial Courts, than simply to unshackle and permit it to be *free*; it flourishes most when entirely separate and distinct; the line of demarcation should be distinctly drawn and clearly marked; the first step towards uniting them is generally the first step towards the destruction of both; and the infringement of our religious rights is necessarily followed, to a greater or less extent, by the loss of our civil freedom.

Finally, in the opinion of your committee, the law which permits an investigation of the religious sentiments of a witness, either for the purpose of rejecting or discrediting his testimony, is a relic of the barbarism of other countries and the bigotry of other times—is contrary to the spirit of our institutions—repugnant to the genius of our Government—and subversive of the great principles of civil and religious liberty.

Your committee have, therefore, *unanimously* agreed to report a Bill, which is herewith submitted.

J. A. LOWELL, per order.

SHOCKING ACCIDENT.—The Paterson Courier contains the following most distressing account.—"About ten days ago, a Mrs. Glen, who had been sitting up till a late hour awaiting the return of her husband who was absent, was so unfortunate as to have her clothes take fire. Her dress, being of cotton fabric, was instantaneously in a sheet of flame, which communicated itself also to the dress of her small child who was near her. Finding it impossible to extinguish the fire, she rushed out of doors in search of aid, and ran to the door of one of the adjacent houses. The astonishment which seized the inmates of that, upon seeing as they awoke, a human figure enveloped in a sheet of flame standing at their door, it may well be supposed, prevented them from rendering the most prompt and judicious aid. Before the flames could be extinguished, the poor woman was most severely burnt, as was also her child, which remained in the house. Hopes were for a while entertained for their recovery; but on Friday last, the lifeless remains of both were deposited in one grave."

LATEST FROM CHARLESTON. The barque Brighton arrived here from Charleston, whence she sailed on the 31 inst. Capt. Baxter states that one of the ships detained at the fort on Sullivan's Island had gone up to the city previous to his departure, and that the other would go up on the following day. The duties had been satisfactorily secured. No other vessels had arrived.

The Courier of Saturday, the 21 inst, says "yesterday the birth-day of practical Nullification was signalized by no event of greater importance than a somewhat more rigid enforcement than usual of the Revenue laws." In speaking of the detention of the two vessels, the Courier maintains that the course pursued by the Collector is in strict conformity with the provisions of the law of Congress of 1799. Boston Daily Atlas.

Tables turned—or the advantage of having a good character.—It has hitherto been customary for persons who were about to employ female domestics to inquire a little into their character, or to require a recommendation. But it is said, turn about is fair play, and why should not this fashion change as well as others? A few weeks since a respectable gentleman and lady in this city, who had for some time been unable to find a girl to do the work in the family, at length were so fortunate as to engage an honest Irish lassie.

The girl giving good satisfaction for a few days, they asked her how long she thought she should stay with them. O, said she, an may be I should like to stay a good long while, for I have heard a good character of you. Family Reader.

The Canton Register coincides in the opinion that "the presence even occasionally, of a small American vessel of war would amply suffice for the restraint of the Malays and other pirates and would mainly tend to relieve the trade on the West Coast of Sumatra from the danger with which it is now necessarily carried on." The Register adds—

"The politesse, of the Chinese towards distant foreigners, was shown to the Potomac by the issuing of the usual unmeaning Chop ordering the district officers and Captain of the war junks to make inquiries as to the arrival of the Foreign ship, and to expel her, &c. &c."

"Since the first instant the United States flag has not been hoisted, as usual, in front of the American Hong, nor will it be, we understand, again hoisted until the arrival of orders from Washington. The late Consul left for America at the end of April, and we believe that there are doubts as to whether a delegation of the office would be valid without the sanction of the home government."

MECHANICS RISING.—The Mayor of New York is a leather dresser.—The Mayor of Boston is a mechanist.—The late Mayor of Washington is a printer.—The Lieut. Governor of Massachusetts was a book-binder, and Mr. Burgess M. C. of Rhode Island was a blacksmith.

Com. Tucker has received a new Pension certificate, allowing him six hundred dollars a year, commencing on the 4th of March 1831.

The Louisa Barbara, condemned at Philadelphia has been liberated by the President, and the fine with which the captain was charged, also remitted.

Veto Extraordinary. Gov. Dumklin of Missouri has vetoed a bill to divorce Mary Ann and David Dunlap from the bonds of matrimony.

TO CORRESPONDENTS.

Many—many thanks to "Omicron," for his last three articles. They will be duly "honored."

"A friend of religion," is under consideration. He is evidently not used to writing for the press, and we cannot always promise to publish what we should have to write all over, because we cannot always find time to do the work. We will see what we can do.

Several other articles are on file, among which is "Theodore."

Married.

In Portland, Mr. Hamble Rogers, to Miss Harriet, daughter of Wm. McLehland, Esq.

Died.

In Boston, after a few hours illness, Mrs. Charlotte, wife of Joseph Palmer, aged 27.

In Solon, on Tuesday the 22d inst, of a Pulmonary Consumption, Mr. Thomas A. Averill, in the 28th year of his age. He was a man that sustained a highly respectable character, and was a confirmed Universalist. About two years ago his attention was called to the subject of religion, and he felt it his duty to join the Methodist connexion. He walked with them but a short time. His heart being filled with love to God and love to man, the thought of the *endless suffering of a single human being was too much for his full and enlarged soul to endure*. He soon began to doubt the correctness of the sentiment he had imbibed, and by a careful and prayerful perusal of the Sacred Scriptures he was convinced that the *happy* and *happiness of all men* was the doctrine therein revealed. He saw plainly that "Christ gave himself a ransom for all, to be testified in due time"—that he was the "Lamb of God that taketh away the sin of the World," and that the "ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads" And this doctrine had its natural effect upon his mind and conduct—it taught him to "live soberly, righteously, and godly in this present world."

For the last four months of his life he was confined to the house, and I can truly say, that I have never seen a person that bore their last illness with a greater degree of Christian fortitude and resignation, than did Mr. Averill. He was perfectly patient, reconciled and happy, and seemed anxious for the hour to arrive when he should be called to depart. Last it might be said after his decease, that he renounced his sentiments before he died I requested him to give me a distinct statement of his views. He then replied, that he *firmly believed* in the salvation of every son and daughter of Adam—that he had no doubts in his mind upon this subject. "This," he continued, "is the glorious doctrine. It is good to live by, and good to die by. And as I now view things, it is the only doctrine that will afford comfort and consolation in view of death and eternity."

He continued "strong in the faith, giving glory to God," till the "destroying angel" summoned him hence to be here no more, when he sweetly fell asleep in the arms of Jesus, and his spirit winged its flight to God who gave it. By this bereavement, tender parents, affectionate brothers and sisters have been called to mourn the loss of a beloved son and brother, and only of a worthy member. The writer of this attended the funeral, and delivered a discourse adapted to the occasion from a text found in 1 Cor. xv. 52. E. WELLINGTON.

Franklin Bank.

THE STOCKHOLDERS OF THE FRANKLIN BANK are hereby notified that the second instalment of fifty per cent, on the Capital Stock, will be paid in at the Banking room of said Bank, on Wednesday the sixth day of March next.

By vote of the Stockholders.
C. C. WILCOX, Cashier.
Gardiner, Feb. 13, 1833.

TEMPERANCE NOTICE.

"MAINE TEMPERANCE ADVOCATE."

Instead of the Semi-monthly publication of this paper, it will be published Monthly, in accordance with the views of the Executive Committee of the State Temperance Society, on an enlarged sheet, (the same size of the New York Temperance Recorder) commencing about the first of March next, at the following low prices, payable in advance.

1. For 1 copy per year - - - 50 cts.
2. For 12 copies do. - - - \$5 00
3. For 40 do. do. - - - 10 00
4. For 100 do. do. - - - 25 00

Having been at a very considerable expense in purchasing materials, the subscriber can assure the public, that the paper will be executed in the best manner, and carefully mailed and sent to every part of the country, either by the package or single copy.

The meetings of Temperance Societies throughout the State, on the 26th inst, (agreeably to the request of the Executive Committee of the American Temperance Society) will afford a favorable opportunity to obtain subscribers. It is with confidence the undersigned appeals to the friends of Temperance to use their exertions to aid him in his undertaking. The subscribers would greatly prefer that Companies should be formed in every town, of forty or more individuals, when it can be done, that they may have the benefit of the lowest price. And it can be done where a little exertion is used—*twenty-five cents* to each individual will secure to him an amount of temperance information which will be of almost service to him. N. B.—Letters, &c. to be post paid. HENRY M. HEWES.

Worcester, Feb. 7, 1833.

KENNEBEC.—A COURT of Probate holden at Augusta, within and for the County of Kennebec, on the Second Tuesday of February, A. D. 1833.

ROBERT GAY, Administrator of the Estate of JOSEPH B. WALTON, late of Gardiner, in said county, deceased, having presented his final account of administration of the Estate of said deceased for allowance:

Ordered, That the said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer printed at Gardiner, that they may appear at a Probate Court to be held at Augusta in said county, on the Second Tuesday of March next, at ten of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

A true copy. H. W. FULLER, Judge.

Attorn: E. T. BALDWIN, Register.

POETRY.

HYMN.

God of creation, our Father and Saviour,
Praise for thy goodness we humbly accord;
Crown'd with thy blessing, and blessed with thy
favor,
Time has rolled on in the love of the Lord;
Thou of all comfort the author and giver,
Ever may we thy compassion proclaim;
Lauded and hallowed forever and ever,
Be the Almighty's adorable name!

Round us we gaze on the work of creation,
Wisdom and goodness in all things we see;
Brighter by far, in the work of salvation,
Shine the grace that proceedeth from thee.
Forward we look, and the brightness of glory,
Dawning respondent from mansions above;
Ransomed from Hades, each soul shall adore thee,
Filled with the fruits of unsearchable Love!

Doubting and darkness forever departed,
Sighing and sorrow forever cease;
And, in the grace by Jesus imparted,
Joy shall roll on, and the rivers of peace;
Thou of salvation the author and giver,
Oft may remembrance thy goodness recall;
Lauded and hallowed forever and ever,
Be the CREATOR and SAVIOUR OF ALL!
A. C. T.

MISCELLANY.

THE PARTING.

It has been well and beautifully said that there is no medicine for a wounded heart, like the sweet influences of nature, the broad, still, beautiful expansion of a summer landscape—the stealing in of the sunlight by glimpses among the trees, the unexpected meeting with a favorite blossom, half hidden among the luxuriant verdure—the sudden starting of a wild bird from almost beneath your feet, the play of light and shade upon the surface of the gliding brook, and the ceaseless, glad, musical ripple of its waters—the gushing melody poured from a thousand throats, or the rapid and solitary warble breaking out suddenly on the stillness, and withdrawn again almost as soon as heard—the soft hymn-like murmur of the honey bees—and above all the majesty of the blue clear bending sky, from all these steal forth a spirit of calm enjoyment, that mingles silently with the darker thoughts of the heart, and removes their bitterness.

"If thou art worn and hard heart,
With a cross that thou would'st forget—
If thou would'st let a lesson that will keep
The heart from fainting and the soul from sleep,
Go to the woods and hills—no tears
Dian the sweet look that nature wears."

Yet there are moods of the soul—that even the ministering tenderness of nature cannot brighten. There are sorrows which she cannot soothe, and too often, alas! darker passions, which all her sweet and balmy influences cannot hush into tranquility. When the human heart is foul with avarice, and the unquiet impulses of tyranny, the eloquence of her meek beauty is breathed in vain. The most sublime and lovely scenes of nature have been made the theatre of wrong and violence; and the stony heart of the oppressor, though surrounded by the broad evidences of omnipotent love, has persisted unrelenting, in the selfishness of its own device.

There was all the gloriousness of summer beauty round the little bay, in whose sleeping waters rested a small vessel, almost freighted for her departure. A few human beings only, were to be added to her cargo, and as her spires caught the first rays of the beaming sunlight, the frequent hoarse and brief command, and the ready response of the seamen, told that they were about to weigh anchor and depart. Among those who approached the shore, was a household group, a mother and her babes, the price of whose limbs, lay heaped in the coffers of one who called himself a christian, and who were now about to be torn from the husband and the father forever. It was a christian land; and perchance if the bustle of the departing vessel had not drowned its murmur, the voice of praise and prayer to the merciful and just God, might have been dimly heard floating off upon the still waters. But there was no one to save those unhappy beings from the grasp of unrighteous tyranny. The husband had been upon the beach since day break, pacing the sands with a troubled step, or lying in moody anguish by the waters edge, covering his face from the breaking in of the glorious sunlight, and pleading at times with the omnipotent God, whom, slave as he was, he had learned to worship, for strength to subdue the passionate grief and indignation of his heart, and for humbly patiently to endure his many wrongs.

A little for airm was twined about his neck, and the soft lip of a young child, was breathing loving but half sorrowful kisses all over his burning forehead.

Father! dear father! we are going, will you not come with us? look where my mother and my sisters and brothers are waiting for you.

With a shuddering and convulsive groan the unhappy man arose, and lifted the frightened child to his bosom.

Will you not go with us, father? repeated the boy, but the slave made him no answer, except by straining him to his bosom with a short bitter laugh, and imprinting one of his sobbing kisses upon his cheek. With a convulsive effort for the mastery, he subdued the workings of his features, and with a seemingly calm voice and countenance, approached his children. One by one he folded them in his arms, and breathing over them a prayer and a blessing, gave them up forever. Then once more he strove to nerve his heart for its severest trial. There was one more parting—one more sad embrace to be given and returned. There stood the mother of his children—his own fond and gentle wife, who had been for so many years his heart's dearest blessing; and who, ere one short hour had passed, was to be to him as if the sea had swallowed her up in its waves, or the dark gloomy earth had hidden her beneath its bosom!—A thousand recollections and agonizing feelings came rushing at once upon his heart, and he stood gazing on her, seemingly bewildered and stupefied, motionless as a statue, and with features to which the very intensity of his passion gave the immobility of marble; till suddenly flinging up his arms with a wild cry, he dropped at once senseless to the earth, with the blood gushing in torrents from his mouth and nostrils. And the miserable wife, amid the shrieks of her despair, was hurried on board the vessel, and borne away from him, over the calm, sleeping, and beautiful sea, forever.

Gen. Uni. Eman.

From the Christian Messenger.

"Free Universal Magazine."

I have concluded to furnish for publication, such extracts from this work, as may be found interesting and profitable to the Universalist denomination.

From the Circular Letter of the Convention held in Philadelphia, in 1792, the following is extracted:

"We have the satisfaction to inform you, that the number of churches and societies joined and united with us have increased to fifteen, exclusive of twenty-five societies that have not yet met us in Convention.—The tidings that have been received from the distant parts of several states are truly refreshing."

John Murray was present at the convention of 1790. He was one of a committee appointed to address Geo. Washington on his election to fill the Presidential chair. The Address and Reply are published in this work.

The following Hymn is inserted in the first number, and credited to "S. Ballau." I have been pleased with it.

"The only cure for slavish grief,
Is faith in God's eternal Son!
The only ground of our belief,
Is what the mighty God hath done."

If he hath not redeemed all men,
Then those for whom he did not die,
If they believe he died for them,
They surely will believe a lie.

If there be some he never freed,
And they indeed believe the same,
Then they believe the truth indeed—
And now wherein are they to blame?

If Jesus died but for a part,
If those for whom he spilt his blood,
Believe the same with all their heart,
Their faith is solid, true and good.

If God did reprobate a part,
I boldly testify to you,
If they believe it in their heart,
Their faith is good, because 'tis true.

If this be true, I ask of you,
And for an answer here I wait—
Which party has the truest Faith,
The Chosen, or the Reprobate?"

A Calvinist of the Original School would find no little difficulty, I apprehend, in answering the above queries.

In a letter from Elhanan Winchester, dated "London, July 26, 1793," I find the following:—"this letter will be delivered to you by Mr. T—B—, a young man of our congregation, who is going over to America, in the *Pigou*. He has exercised his gifts for about two years past, and I am in hopes will become a useful preacher." The young man referred to, was Br. Timothy Banger, resident in this city. He has been preaching the gospel about 42 years. his labors are prominently interwoven with the history of Universalism in Philadelphia.

A letter from J. Bailey, dated Rush Branch Meeting-House, Lincoln County, Ky. June 16, 1793, contains the following paragraph:—

"It is now about nineteen months since we (William Bledson and myself) were expelled from our former society (the separate Baptist,) for the belief of the doctrine of the final restoration of all things to a union with, and enjoyment of God in Christ Jesus. We have four churches constituted in this county, five ordained ministers, and several young gifts. We hold conference twice a year by messengers from the churches; the number of members now in Kentucky is about 200, we hope all walking in love."

I find in this work an "extract of a letter from a new convert in the Universalist faith at Sheshequin, to a minister of the Universal Gospel at Kingwood in Jersey." The letter is dated, July 9, 1793. The writer says—"Amongst the many controversies which I have met with since I have entered the field, I have had one with a certain Mr. C— of your state; and the principal reason which he rendered in opposition was, that he believed not, shall be damned—which I conceive to be a powerful proof in favor of the salvation of all men; for if Jesus was not the Savior of all men, they could not be condemned for not believing. I can see no propriety in a man's being damned for not believing in a Savior, when he never had one to believe in."

In another part of the letter, the writer says, "I enjoy one sage counsellor, whom doubtless you have heard of, N—M—." No doubt this counsellor was Noah Murray. He was sometime Pastor of the Lombard-street Church in this city—he died in the northern part of this state. It is likely the writer of the above letter was Elder Parke, who ministered in the vicinity of Sheshequin many years ago. I became acquainted with his widow last fall. The letter from which I have extracted, was addressed to "Nicholas Cox, V. D. M." This is the minister referred to by H. G. Jones, (a Baptist minister of this neighborhood,) in a history of the Baptist denomination now in progress of publication.

I purpose continuing quotations from this work, as opportunity may permit. A. C. T.

EXCURSION IN SCOTLAND.

[In our last we made an extract from an article of a correspondent of the New-York Observer, under the above title, giving an account of Neptune's Stair Case, the Caledonian Canal, and Falls of Foyers. We copy the remaining part of this week, an account of Ben Nevis, "the mountain of eternal snow, the highest in Great Britain, being 4,380 feet above the sea." After some regrets in not meeting with seasonable advice, before attempting to ascend the mountain, the writer remarks "I was too ambitious—too confident of my own powers—and for my urgency, had well nigh been obliged to return, without reaching the top." He then continues:—

"At last however, we came to a bank of snow, which might serve for water with food, and there refreshed, and ate our lunch with most voracious appetite, and took a sweet nap in the face of the sun. Then rising, we pushed our way, and soon attained the loftiest summit of Britain's Isle. The day was fine; it could not have been more so; and the scene here brought under the eye cannot be better described than as follows:—

"Valley, lakes, woods, mountains, islands, rocks and sea,
Huge hills, that heap'd in crowded order stand—
Vast lumpy groups—while Ben, who often shrouds
His lofty summit in a vale of clouds,
High o'er the rest display'd superior state."

And although it cannot be said of Ben Nevis as Byron said of Mount Blanc:

"Monarch of mountains!
They crown'd him long ago,
On a throne of rocks,
In a veil of clouds,
With a robe of snow.
Around his waist are forests braced,
The avalanche is in his hand."

Yet it is true, that Ben Nevis is sole monarch of these realms; that he wears forever a diadem of snow; and that he clothes himself with the clouds, whenever any are afloat, on which to lay his hands. From the top of Ben Nevis, the whole of Scotland, all the Hebrides, and a vast extent of open sea, are under the eye. And one is astonished to find what a world of hills and loches this said North Britain is; and their shapes are so broken, so irregular, so fantastic; and some of them as perfect cones, apparently, as could have been laid out by trigonometry. Whether these are volcanic formations, I am not geologist enough to decide. I can only say, that directly at the foot of Ben Nevis is a conical hill, 1500 feet high, with an apparent sealed crater on the top, the entire margin of which, being some 300 feet in circumference, is composed of stone in various degrees of vitrification—some of it is pure glass. It all has the appearance of having been thoroughly exposed to the emission of volcanic heats. There are other phenomena of this description in different parts of Scotland, commonly called *ri-trified forts*; but the reason here implied is by no means satisfactory.

In ascending Ben Nevis, at the height of about 1,800 feet, all vegetation disappears, except an occasional oasis of a few feet square presents itself to the eye. Laborious as is the toil of ascent, the vision realized there in a clear day, is a rich reward. But how vexatious to those, who, after having gained the summit, find themselves enveloped in a cloud, as is not infrequently the case, and are obliged to descend, without a single glance of the world below.

The northern side of nearly all these hills is broken and precipitous. The southern is ordinarily an accessible declivity. The whole northern line of Ben Nevis is a perpendicular cliff, or crag, of amazing and giddy altitude—in some places a thousand, in some fifteen hundred, in others two thousand feet, indented all along by means of projecting points. The amusement of tossing stones down these chasms, to hear their fall and boundings in the lower and distant regions, is no small temptation to linger on the awful brow; especially, when one person can stand on a precipice opposite to another, and follow with his eye the stone projected by his fellow until it is lodged in its final resting place.

August 27.—I attended church yesterday, (Sunday,) about a mile from Neptune's stair case, (where still are my lodgings) directly on the bank of Loch-Eil, and not very far from the wood of Achadallin, where *Lochiel* alias, Sir Ervan Cameron, with his little and chosen band of Highlanders, performed such miracles in contesting with the parliamentary troops. Notwithstanding it was holy time, when I approached the church, and stopped to read on a remarkable monument by the way side a long and fulsome compliment, from the pen of Sir Walter Scott, to one of the *Camerons*, who bore the commission of a Colonel, and fell on the plains of Waterloo at the head of a Highland regiment; and when I saw the congregation pushing forward to the house of God, the men with the Highland tartan carelessly pend over the shoulder, and the women in their snow white caps, without bonnets; in spite of all my efforts to banish from such a time and place what is commonly reckoned fiction, the poetic legendary of *Lochiel*, as is commonly recited in the schools of boyhood, and to which I had so often listened with such raptures, rushed upon me with all the fanciful coloring I had been accustomed to attach to it, and compelled me to reduce to sober history the substance of what I had always regarded as mere invention. For it was here upon this very shore that Sir Ervan Cameron, with his little and chosen band of thirty-eight resisted and drove off the English, who had made a descent upon him from Fort William. *Lochiel*, or Sir Ervan, was the only one of the Highland chieftains, who had not made their submission to the Protector.

From the Christian Messenger.

The Soldier's Funeral.

The day was calm and clear—not a cloud appeared in any part of the heavens, and the flag hung motionless over the walls. Groups of Soldiers were gathered on the ramparts, whispering among themselves none dared speak above his breath, even the sergeant when uttering his orders seemed to lay aside half his authority. Soon the muffled roll of a drum was heard—silent and dejected, with their eyes fixed on the ground a party marched past me; another company appeared, their muskets, the muzzles being pointed downwards, were crossed on their backs. The coffin plain and covered with a large black pall was carried along by the immediate comrades of the deceased, on it there was thrown part of his accoutrements; then came another party equally pale and dejected.—I mingled with the procession and accompanied it to the grave. Slowly the black pall removed, and the coffin lowered into the earth. A part of the troops removed, to a little distance, but the remainder incircled the grave. The word of command was given and the discharge of musketry announced to those within hearing, that a soldier's remains had now been deposited in the cold tomb—the firing of three several rounds convinced me that the warrior had died as a soldier ought to die—full of honour though not on the field of battle. Then the sexton approached and as the mould sounded on the hollow coffin, the noise though less loud sank deeper into the hearts of the audience; all seemed to shrink away from the unearthly murmur. The deceased had been a favorite in the regiment, and every one was ready to sound his praise—his warm and affectionate heart, his mind and endearing manners were highly spoken of; yet though calm and serene in the barracks, he was ardent and enthusiastic in the field; his bravery had particularly attracted the notice of his officers, and they, even as his comrades, felt as if deprived of a brother. The soldiers retired—and as I saw them walk mournfully away casting back many a lingering look on the newly heaped up mound, I asked myself if such were the heroes who had carried the fame of the American arms to the farthest bounds of the earth—if men who could not witness, without the deepest emotion, the

burial of a comrade, could ever have rushed to the charge, I knew that they had; and even at a moment of this kind, which generally brings humility along with it, proud of my countrymen, rejoice to see that those who could fight ardently, could also grieve bitterly.—But such have always been the feelings and sentiments of an American Soldier.

Reminiscences—AN EXTRACT.

This world is often beautiful.—In the soft shadowy season of autumn, in the rich glow of summer, in the brilliant variety of spring, and even in the desolation of winter, the lover of nature finds innumerable charms, unheeded by the worldling, and despised by the misanthropist. And yet there are times when the heart is insensible to them all—when the breathing stillness seems like a reproach for its own gloomy wates, and the gentle harmony of earth, air, and sky, in discordance with its own tempestuous feelings, heightens their darkness by the contrast. Where lies the secret of happiness? It has always been a favorite topic for discussion, but none ever felt the question satisfactorily answered. And yet there is happiness even in this world; but it is the happiness of moments only; and they are given, not to be enjoyed merely in the short period of their existence, but to be cherished for memory to dwell on in lonely hours, and for hope to fix upon, as the most convincing proof that, in another and brighter sphere, we shall enjoy the pleasure sought here in vain. I can remember well when such moments came not seldom; when many things which now oft pass unnoticed; would steal upon my heart with gentle influence, and wake its every spring to joy. I thought not then the cause was in myself. The fresh breeze of morning—the perfume of flowers—the melody of birds—the soft voice and gentle smile of welcome from a friend—each and all of these were sources of pleasure, and I exulted in the thought that I had placed my happiness upon things that could not fade. Not many years have passed away, spring still brings its flowers and breezes, but the "young free heart" that once bounded to meet and welcome them, sickens at the thought, that loved ones, who were wont to share with it its joys and sorrows, now moulder in the grave; or, worse still, live in the world, but are dead to me.

Buttons. We were yesterday shown a specimen card of Buttons, manufactured by Messrs. Robinsons, Jones & Co. of Attleboro', Mass. which excels in beauty any thing of the sort heretofore exhibited. There were various sizes, and various patterns—some smooth, gilt, and others stamped with appropriate devices, for the military and naval service. One set, peculiarly neat and beautiful, are stamped with designs representing the field sports of England, including something like fifteen or twenty varieties. The Messrs. Robinsons have been indefatigable in their exertions to establish this factory, and we are glad to learn that there is a prospect of their getting a recompense. Orders from the wholesale dealers in the principal cities are, daily increasing, and are now sufficiently extensive to occupy more than one hundred persons. It is twenty-two years since they first attempted the manufacture. Most of the labor is done by machinery. The daily product of the factory is 150 gross.

Travellers express the opinion that Florence (of which the population is about 120,000) contains, in proportion to that population—more men of taste and refinement than any city of Europe.

An election of a Printer to Congress is to take place during the present session, and it is said that Messrs Gales & Seaton, Francis P. Blair, General Green, and Major Noah, will be candidates.

The National Intelligencer remarks, that the Postmaster General intends to expedite the mails between Washington and New York, so as to render the daily expresses from Philadelphia to New York unnecessary.

REMOVED.

ROBERT WILLIAMSON informs his friends and the public, that he has removed his place of business to No. 2 in the new block recently finished by R. H. Gardiner, nearly opposite E. M. Lellan's Hotel, where he carries on the Tailoring business as usual in all its various branches. As he employs a large number of hands, and has a first rate journeyman—he will make garments at short notice, and does not hesitate to say to such as may favor him with their patronage, that their clothes shall be made as well, and in as neat and fashionable a manner, as they can be in any establishment on the river; he warrants all garments cut and made in his shop to fit; he will also cut all kinds of Clothes, and prepare them for making, for those who want them.

MR. WILLIAMSON keeps constantly on hand a good supply of all kinds of CLOTHS necessary for the Season, and TRIMMINGS of every description all which were selected by himself, and therefore warranted to be of the first quality.

MR. W. tenders his acknowledgments for the favors of his old customers and hopes by strict attention to his business to not only merit a continuance of their favors, but to acquire an encouraging addition to their number.

Gardiner January 9, 1832. 3mo.

NEW MACHINE SHOP.

HOLMES & ROBBINS respectfully give notice to the public, that they have taken the shop formerly occupied by CALVIN WIGG, next door above the factory; where they manufacture all kinds of machinery at short notice.

They feel confident that by strict attention to their business, they can give complete satisfaction to their employers.

Screws of cast or wrought Iron, patterns for castings—Presses of any description, and machinery of any kind constructed in a thorough and workmanlike manner, and on the most reasonable terms.

House and Shop for Sale.

THE Subscriber wishes to sell the House and Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is too well known to require a more particular description. For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON.

Gardiner, Dec. 19, 1832.

Almanacs for 1833.

FOR sale by WM. PALMER, Robinson's, Thomas', Anti-Masonic and Comic Almanacs for 1833, by the gross dozen or single.

Gardiner, Dec. 4, 1832.

Christmas and New Year's Presents for 1833.

THE Token and Atlantic Souvenir, Pearl, London Comic Offering, and Juvenile Pearl, get me not. For sale by WM. PALMER.

Gardiner, Dec. 5, 1832.

REMOVED.

WM. PALMER has removed to No. 1, Central has made large additions to his stock of Books and Stationery, and now offers for sale a good assortment of Books very cheap, in the various departments of Law, Theology, Medicine, History, Travel, Classical, School, &c. His stock consists in part of the following, viz:—

School & Classical.

Comstock's Philosophy, Blake's do. Blake's Botany, Lincoln's do. Comstock's Chemistry, Bl. Ke's do. Turner's do. Cutting's Ainsworth's Latin Dictionary, Adams' Grammar, Gould's Virgil, Walker's Latin Reader, Cicero's Orationes, Sallust, Cicero de Oratore, Liber Primus, Livine's French Grammar, Wadsworth's do. Longfellow's do. French Reader, Perrin's French Reader, Le Ministre de Wadsworth, Greek Reader, Greek Grammar, Colman's Algebra, Smith's do. Bowditch's Navigator, Grund's Geometry, Flint's Surveying, American First Class Book, National Reader, Introduction to do. Webster's Dictionary, large and small, Walker's do. Whelpley's Compend of History, Blair's Rhetoric, Newman's do. Moral Class Book, National Class Book, Worcester's Third Reading Book, Political Class Book, Primary Class Book, Morse's Geography, Olney's do. Woodbridge's do. Maile-Bron's do. Worcester's large and small do. Cunningham's do. History U. S. Popular Lessons, Murray's Grammar, Fisk's do. Ingersoll's do. Smith's do. Hamilton's do. Colman's Arithmetic, Kinney's do. Emerson's North American do. Walsh's do. &c. &c.

Law & Medical.

Laws of Maine, Greenleaf's Reports, Laws of U. S. Digest of the Laws of Massachusetts, Maine Justice? Civil Officer, Town Officer, Clerk's Magazine, Hooper's Medical Dictionary, Meckel's Anatomy, 8 vol; Pearson's Surgery, Bellon Cholera, Sawyer on Fever; Halsted's Dyspepsia, Gregory's Practice, Hooper's Surgical Dictionary, &c. &c.

Miscellaneous.

Botta's History of the American War, Good's Book of Nature, Burns' Works, complete in 1 vol. Mother's Book, Williamson's History of Maine, Rollin's Ancient History, complete in 2 vols. Modern Traveller, Ancient Family Library, 46 vols. Library of Useful Knowledge, complete, Williams' France, Selections from Fenelon, Miss Hamilton's Letters, 2 vols. Farmer's Own Book, Mrs. Hemans's Poems, Edinburg's Natural History, 5 vols. Turner's England, Young Lady's Own Book, Black's Course of Time, Cook's Own Book, Pope's Works, complete in 1 vol. Young Man's Own Book, Jefferson's Writings, 4 vols. Davenport's Biographical Dictionary, Rev. E. Barker's Works, complete in 1 vol. Life of Euler, in his widow, Luck's Theological Dictionary, Life of Wesley, complete, Works of Robert Hall, Joseph's complete, in 1 vol. Buck's Theological Anecdotes, Paty's Evidences, Tribute to the Memory of the Pilgrims, &c. &c.

Blank Books.

A complete assortment of Blank Books, consisting of Ledgers, Records, Day-Books, Cash, Pocket, Invoice, Waste, Journals, Note Books, Manuscripts, Memorandum Books, &c. &c.

Bibles & Hymn Books.

Scott's Bibles, in 5 vols. octavo.—Quarto, Octavo, Duodecimo, 18 mo. and Diamond Bibles;—Walter's, Springer's, Methodist, Christian, Parlor, and Select Hymns; Duodecimo and 18 mo. Testaments; Testaments, (gilt); Polyglot Bibles, (gilt); &c. &c.

Music.

Bridgwater Collection, Twenty first Edition; Handel & Haydn Collection; Village Harmony; Lysa Sacra; Juvenile Lyre; Choral Harmony, Choir, or Union Collection; Instrumental Director; and a variety of Piano Forte Music, &c. &c.

Stationery.

A complete assortment of Stationery and Fancy Articles, consisting in part of Quills, Ink, Water, Pens, Pencils, Inkstands, Silver and Steel Pens, Sealing Wax, Letter Paper, Paints, Genter's Sealer, Scissors, Razors, Indelible Ink, Blank Cards, Card Cases, Pocket Maps, Ever Pointed Pencils, Combs, Brushes, Emerson's Superior Razor Strap, Guit and Coloured Paper, Ink Powders, Slates, &c. Put, Fold-cap and Letter Paper by the Ream, at the mill price.

Room Papers.

A very complete assortment of Room Paper, from 16 cents to 1 dollar per Roll.

Book Binding.

W. P. will execute Book Binding in all its various branches at short notice and in good style. BLANK BOOKS ruled and bound to pattern.

Gardiner, Jan. 24, 1833.

Eye Water.

THE most celebrated and approved EYE WATER may be had at the Store of the subscriber. These afflicted with sore eyes will please to call.

Gardiner, Jan. 24. BENJ. JOHNSON.

REMOVAL.

THE subscriber has recently taken a store in No. 2, Central Row, Gardiner, opposite his old stand, where he offers for sale a good assortment of English and West India Goods—Glass, Crockery and Hollow Ware.

Also Boots and Shoes.

100 casks Thompson LINE.

All which he will sell as low for cash, or proved credit as can be purchased in the place.

Gardiner, Jan. 17, 1833. 4

Hats, Caps, Furs, and Umbrellas!

L. L. MACOMBER

HAS just received from Boston, a prime assortment of Hats, Caps, Furs, Umbrellas, &c. which with his former stock, makes as good an assortment as can be found on the Kennebec river, and comprises the following articles, viz.—Gentlemen's BEAVER and IMITATION BEAVER HATS, SATIN HATS, first quality.—Common and low priced HATS of every description for Gentlemen, Youth and Children.—Black and Drab FELT HATS.—Round Crowned do.—A good assortment of FUR SEAL CAPS.—HAIR SEAL do.—CLOTH do.—NUTRA do.—A prime article.—Men's and Boy's GLAZED do. with fur bands.—Children's FANCY Caps, LINEN do.—INDIA RUBBER do.—Silk and Gingham UMBRELLAS, various qualities.—FUR SEAL COLLARS.—NUTRA do.—FUR GLOVES, various qualities.—FUR TRIMMINGS.—SILVERIAN CAPES.—A rich article.—Deer Skin MITTENS.—Patent Leather Caps.—Fur Boots.—Bad Boxes, &c. &c. Also, a few dozen OIL SOAP, an excellent article for removing grease from clothes. All the above articles will be sold at the lowest prices for cash or good credit.

October 24, 1832

NEW COLLECTION OF MUSIC.

JUST published and for sale by WM. PALMER, THE CHOIR, or UNION COLLECTION of Church Music, consisting of a variety of Psalm and Hymn tunes, Anthems, &c. Original and Selected; including many beautiful subjects from the works of Haydn, Mozart, Cherubini, Nannan, Marcello, Michel, Himmell, Winter, Weber, Rossini and other eminent composers—harmonized and arranged expressly for the work. By LOWELL MASOX, Editor of the Handel and Haydn Collection of Church Music.

Gardiner, Dec. 12, 1832.

NOTICE.

THIS may certify that JAMES BRIMMER has run away from me the subscriber, and I hereby forbid all persons trusting him on my account, as I will pay no debts of his contracting whatever.

ANDREW HALL.

Litchfield, Dec. 20, 1832.

REMOVAL.

SAMUEL CROWELL has removed to room in Clay's Buildings over Franklin Bank, where he intends carrying on the TAILORING BUSINESS in all its branches; and hopes by punctuality, and the strictest personal attention to business to merit and obtain a liberal share of patronage.

N. B. CUTTING done at short notice, and on reasonable terms.

Gardiner, Nov. 1, 1832. 44